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English readers. We are surprised to find, for instance, only two or three items on presumptive evidence¹ (pp. 124, 125, Notes 286, 287), which is in itself a profound study, and should have been handled with greater reflection. Nevertheless, this much we may safely state, that Dr. Mendelsohn's work has been compiled with great care and ability, and contains exhaustive accounts of the salient points in Talmudic Jurisdiction. We heartily recommend this excellent handbook to all who desire precise information on the subject, all the more so, as it is here presented in language and style at the command of all Semitic students of law.

ALEXANDER KOHUT.

Hebräische Berichte über die Judenverfolgungen während der Kreuzzüge (Hebrew Documents on the Persecution of the Jews during the Crusades), edited by A. Neubauer and Dr. M. Stern, with a critical introduction by Professor H. Bresslau, and a German translation by Dr. S. Baer. Berlin, 1892. 8vo. (Being the second volume of the *Quellen zur Geschichte der Juden in Deutschland*.)

IN the first place we shall give a description of the documents contained in the present book, and mention the division of labour among the contributors to this important publication for the history of the Crusades.

The writer of these lines has contributed the following texts :—
No. 1.—A narrative, composed (before 1146) by a Solomon, son of Simeon, concerning the sufferings of the Jews, chiefly in the Rhine districts during the first Crusade (1096 A.D.). Then follow additional short pieces concerning the sufferings of the Jews in Northern France at a later period. Solomon's writing was completely unknown, and is taken from the unique MS., No. 28, of the Jews' College Library in London (see the Catalogue, p. 11). The MS. having been often, on the one hand tampered with by a censor, and on the other hand incorrectly copied, the edition of the text required a great number of notes. According to Professor Bresslau, Solomon wrote in the year 1140. No. 2.—A narrative by Eliezer, son of Nathan of Mayence, on the same subject, composed about the same date as the previous document. The text is produced according to the printed text published by Dr. Jellinek, and collated with all known MSS., old as

¹ Dr. Frankel (*Gerichtliche Beweis*, &c., pp. 437—474) devotes a large chapter to this interesting topic, and Dr. Freudenthal's able essay (in Frankel's *Monatsschrift* IX. (1860), pp. 162—175, 230—234, 251—271, 298—305) should have been utilised as well. Cf. *Aruch Completum* III., 362, where we have collected various items on presumptive evidence.

well as comparatively modern. We shall say a word concerning the biography of our Eliezer later on. No. 4 describes the calamities which befell the Jews during the second Crusade, by Ephraim, son of Jacob, of Bonn, already edited by the late Dr. M. Wiener, but re-edited here, with the aid of MSS. No. 5.—Finally an unknown account of the same period (1187 and 1188), unfortunately incomplete, by the famous Eleazar de Worms, edited from the unique MS. in the rich library of Baron H. de Günzburg, at St. Petersburg. Of the same Eleazar we possess a few unedited lines on the same subject, which are all to be found in his commentary on the Prayers. As it was too late for inserting them in the present volume, we accept gladly the hospitality accorded to it by THE JEWISH QUARTERLY REVIEW.

We read in the MS. of the Bodleian Library, No. 1204, fol. 15*b*, col. 2, as follows:—שִׂמְחֵנוּ כִּי מוֹת עֵינֵינוּ כִּמוֹ מוֹת עֵינֵינוּ בְּגִלוֹת וְכִמוֹ יָמוֹת שְׂצִיעֵרֵנוּ בֵּן שְׂמֵחָנוּ כִּמוֹ שְׁנוֹת רֵאֵינוּ רַעָה בְּגִלוֹתֵינוּ כִּמוֹ עֵתָה בְּתַתְקָמָה שְׁנִלְחָמוּ יִשְׁמַעְאֵל וְאֶדוֹם יַחַד עַל יְרוּשָׁלַם וּמִנְזִימִין אוֹתָנוּ כָּל הַגּוֹיִם נִהְיָנוּ אַתְכֶם תַּחֲלָה וְאַנְחָנוּ מִצָּפִים לְעוֹרֶת בּוֹרְאֵינוּ לִהְיוֹן עֲלֵינוּ מֵהֵרָה וְאַנְחָנוּ לֹא נָדַע מָה לַעֲשׂוֹת וּנְפִשׁוֹתֵינוּ בְּכַפֵּינוּ מִפְּנֵי שְׂמֵחָמֵינוּ עֲצָמָן בְּתִיעוּב שְׁלֵמוֹתָם וְהִגְעָנוּ עַד הַמוֹת מִפְּנֵי זֵאִיבֵי עַרְבֵי הַמִּתְקַבְּצִים עַד יַעֲרָה מִמָּרוֹם : וַיִּשְׁקֶף בְּצֶרֶת עֲלֵבוֹן בְּנוֹי : “‘Make us glad according to the days wherein thou hast afflicted us’ (Ps. xc. 15), viz., according to the death which afflicted us, and according to the years of misfortune in exile. So now in the year 4948 A.M. (1188 A.D.), when Ismael (the Arabs) and Edom (the Christians) fight over the possession of Jerusalem, all of them call out to us, ‘First we shall kill you.’ But we hope for the help of God, for we do not know what to do for the protection of our lives when they put on the garment of the cross.”

On fol. 19*b*, col. 1, of the same MS., we find the following passage :
כִּי יִדִין יְיָ עַמּוֹ שִׂידֵין דִּין עַמּוֹ נָקָם עַל הַגּוֹיִם אֲשֶׁר מִחְרְפִין אוֹתָם (אוֹתָנוּ) כֹּאֲשֶׁר בָּאוּ עֲלֵינוּ בְּמִינְצָא (בְּמִנְנָצָא MS. Paris, No. 772, fol. 26, הַיּוֹם יוֹם וְיִבְכּוּ לְחָדָשׁ שַׁבָּת בְּתַתְקָמָה לְפָרֵט נַתְקִבְצוּ לְהִרְיוֹן מוֹתָנוּ וּבָאוּ בְּחִרְבוֹת : “‘For the Lord will judge his people,’ (Ps. cxxxv. 14), that means to say that he will judge his people with vengeance upon the nations who vex it. Thus they came upon us at Mayence to-day Friday the 28th of Shebat, 4948 A.M. (10th February, 1188); they gathered for slaughtering us with their swords in the Jewish quarter. But help came from heaven and we were saved.” There are still two other passages quoted from the same MS. in the catalogue of the Hebrew MSS. in the Bodleian Library, col. 313 and 314; the one concerning the flight of the Jews to Münzburg (Münzeuberg. See the transla-

tion of the *Berichte*, p. 216) on the first day of Ve-Adar, 4948 (2nd of March, 1188); the other concerning an accusation there in the same year, to the effect that the Jews had thrown a Christian woman into a well. Dr. Harkavy drew attention (*Magazin*, etc., edited by Dr. Berliner, III., p. 217) to a letter describing the miseries the Jews of Jerusalem had to endure after a conquest of the Holy City by the Arabs, probably by Saladin in 1187 A.D. For completeness sake we mention a spurious roll concerning the favourable treatment of the Caraitic congregation by Balduin (communicated by Dr. Harkavy, *ibidem*, II., p. 76.)

So far for the first contributor.

The third document gives a narrative of the first Crusade by an anonymous writer at Mayence; this text exists in an unique MS. of the Grand Ducal Library at Darmstadt. It has been edited three times by Dr. M. Mannheimer, and it is given in the present publication recollated with the MS. by Dr. M. Stern. The variations, however, are not important.

The translation of the five pieces is due to the celebrated Massoretic scholar and grammarian Dr. S. Baer. It would be superfluous to mention even that his work is done admirably well, and that the notes are always to the point and exhaustive, although concise. He had also the benefit of Dr. Baerwald's great historical knowledge. Dr. Baer we have also to thank for a complete index of the names which occur in the various documents, of persons and localities. According to Professor Bresslau's preface, the first three documents are independent one of the other, but they are probably based upon earlier narratives.

It seems, however, to us that Dr. Baer is too confident in his identification of geographical names. For instance, for the three localities on p. 194, which he places in France, and we agree with him in that point, it is scarcely certain that they are situated in the *departments* given by him. He identifies **הם** with Ham in the Department of the Somme, **סול'** (this locality is also mentioned in the catalogue of the Hebrew MSS. of the Bodleian Library, No. 1,151) with Sully in the Department of the Eure (Calvados?), which is possible, but there is also a locality of Ham in the Department of the Moselle, and a Sully in the Department of the Oise, where we know Jewish congregations existed in the thirteenth century. The locality **קרנטן** Dr. Baer identifies with Carenton in the Department of the Manche; it is, however, not yet ascertained that Jews lived in this last district in the thirteenth century. Why not identify it with Charenton? The letter **פ** with a stroke above represents in French words the *ch*. Dr. Baer would have done better to leave the departments doubtful, and also to mention divers opinions, which identify **קרנטן** with Corinthia, **הם** with the many places bearing the name of Hamm in the Rhine district. Dr.

Baer, we suppose, also supplied the table of errata, which are rather too numerous, in spite of the pains that Dr. M. Stern has taken in carrying the sheets of the Hebrew part through the press, and for which he is solely responsible, according to his own statement in the prefatory words. For this revision alone (surely the edition of No. 3 does not mean much), he had the honour of his name being given on the title page, whilst Professor H. Bresslau and Dr. Baerwald modestly effaced themselves. Dr. Stern's account of the MSS. used for the edition is derived for the chief MSS. from another source, which is not mentioned by him; he had solely to do with the modern MSS., and even there he does not always stand on his own legs.

We have finally to mention, briefly, Professor Bresslau's short, but excellent preface, wherein he shows the historical value of the Hebrew documents. He hints only that many points concerning the first two Crusades will appear in a better light by the help of the Hebrew documents. There is also a short account of the authors of the Hebrew documents, to which Dr. Baer supplies some notes from the Rabbinical points of view. Professor Bresslau rejects Graetz's supposition of the existence of an Eliezer ben Nathan of Cologne, as well as of Mayence, and that the former is the author of the second document. This, if we are not mistaken, has already been rejected by some one else, and is corroborated by Dr. Baer's notes on page xv. The statement that Eliezer of Mayence reached the great age of more than ninety is not based on documents, even had he been an immediate pupil of Rashi (Simon for Salomon on p. xv., note 10, is a slip of the pen), as Dr. Baer says on the authority of Eliezer's Commentary on the Prayers, still in MS.; this commentary is, however, printed, partly at least, according to ben Jacob (אוצר הספרים, p. 663; letter ת, No. 774). We only know that Eliezer of Mayence was in correspondence with Rashi's son-in-law and his two grandsons, Rashbam and R. Tam. In this, the *Eben-ha-Ezer*, Eliezer never says that Rashi was his immediate teacher. The latest date mentioned in this casuistical work (fol. 14) is 4912 A.M. (1152 A.D.). Had Eliezer reached such an advanced age, it would have been mentioned by chroniclers. See also Michael's posthumous work, אור החיים (Frankfurt A.M., 1891), p. 212.

The *Eben-ha-Ezer* has become very rare. It deserves to be re-edited, with historical notes concerning the Rabbis mentioned in it, and more especially for the localities in Germany and in Lorraine. A critical edition of it could be produced with the help of the Wolfenbüttel MS. No. 4. It seems to be comparatively ancient, well written, and contains also some unedited poetical pieces by our Eliezer.

A. NEUBAUER.